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## АР ТҮРДҮҮ МАДАНИЯТТАРДА СЫЛЫКТЫКТЫН БЕРИЛИШИ

### ВЫРАЖЕНИЕ ВЕЖЛИВОСТИ В РАЗНЫХ КУЛЬТУРАХ

### EXPRESSION OF POLITENESS IN DIFFERENT CULTURES

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**Аннотациясы:** Бизге белгилүү болгондой, ар кандай адамдар сылыктык жөнүндө ар кандай көз карашты карманышат. Сылык-сынаа болуу үчүн, Лич Левинсон "Сылык принципине" ылайык болушу керек деп ойлойт. Кээде Азиялыктарда сылык болуп эсептелген сыпаттар батыш маданияты боюнча тескери мааниде болушу мүмкүн. Бул макаланын максаты ушул суроого адекваттык жооп берүү, ар түрдүү маданияттардын жана баалуулуктардын ортосунда сылыктык боюнча маанилүү айырмачылыктарды көрсөтүү.

**Негизги сөздөр:** Сылык сынаалык, маданият айырмачылыктар, адаттар.

**Аннотация:** Как мы все знаем, разные люди придерживаются разных взглядов на вежливость. Чтобы быть вежливым, Лич Левинсон считает, что вы должны следовать «Принципу вежливости», в то время как Левинсон предлагает обратить внимание на «Face Wants». Иногда то, что азиатские люди считали вежливым, может быть неверным в соответствии с западной культурой. Цель этой статьи дать адекватный ответ на этот вопрос, пролить свет на некоторые важные различия вежливости между различными культурами и их ценностями.

**Ключевые слова:** Вежливость, культурные различия, нравы.

**Abstract:** As we all know, different people hold different views about politeness. To be polite, Leech Levinson thinks you should follow "Politeness Principle" while Levinson suggests paying attention to others' "Face Wants". Sometimes what the Asian people considered to be polite may not be true according to western culture. In order to adequately provide an educated answer to this heartfelt question, this paper attempts to shed light on some of the important differences on politeness between different cultures and their values.

**Key words:** Politeness, Culture differences, manners.

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Since our childhood days, we had been taught by our parents, elders and teachers to have respect to the elders and to be polite. As infants our brains were not yet mature enough to understand or to absorb complicated things. So, just to respect the elders and to be polite seemed as easy as bowing our heads when passing in front of them and speak politely.

Theorists have dug in every way to discover the ways to be polite. But there have always been exceptions in the standards put by them and culture difference has been a main source of most of these exceptions. The Definition of Politeness. What is politeness? This question seems naive and simple. In our daily life, we have the awareness of what is a polite action or not. For instance, to offer your

seat to the elderly on a bus is considered polite behavior, and to interrupt when someone is talking is considered impolite behavior

Politeness is a practical application of good manners and etiquette. It's a culturally defined phenomenon, and what is considered polite in one culture can often be quite rude in another. Each day we use phrases of speech etiquette in the cases of greeting, parting, gratitude, apology. Politeness, as an ethical category, is the object of study by many fields of science. The interest towards politeness as a social and linguistic phenomenon arose in last two-three decades of XX century. The main founders are Leech, Brown and Levinson. Brown and Levinson took it for granted that politeness is basic to the maintenance of social order as it is the means through which potential disagreements and conflicts between speakers are disarmed.

Brown and Levinson's theory of politeness has been criticized by many scholars in the field. Some claim that it is not universally valid. The Japanese linguists Matsumoto and Ide, for example, who worked on East-Asian languages, insist that Brown and Levinson assume that the speaker's use of language can allow his creative use of face-protecting strategies toward the interlocutors.

In East-Asian cultures like Japan, politeness is achieved not by choice but by judgment or request of the prescribed social norms. They felt that since Brown and Levinson's politeness theory disregarded other cultures' politeness norms by considering Western norms only, it could not sufficiently describe other cultures. Matsumoto described the distinctiveness of the Japanese polite language system, and Ide proposed another kind of politeness namely discernment politeness.

After critically reviewing Brown and Levinson's linguistics politeness model, alternative analysis of politeness has been suggested. Politeness is recommended to be analyzed better within particular communities as negotiated norms of communication. Yu (2002) investigates culture-specific speech acts and discourse principles, concentrating on English and Korean politeness and concluded, "Politeness phenomena should be explained by language-specific norms of interaction with specific cultural values." Various data forms from real life conversation are also suggested to be taken to analyze politeness norms

with reference to context and other variables such as ethnicity, religion, gender, age and class. "Every language has at its disposal a range of culture-specific routine formula".

Many of the researches about politeness norms were studied at the level of speech act. "In Brown and Levinson's politeness theory, every speech act is potentially face-threatening to an aspect of the hearer's or the speaker's face".

We well know that in being polite we have an end to achieve. The most common example is that whenever we want someone to do us a favor we have to make the request in a polite manner. We say "hello!", to someone, or to shake hands with him, or send him a card on the occasion of Spring festival, or to give him a birthday gift or pat him on the shoulder—all this we do in order to show our good feelings, our friendliness, our intention to maintain harmonious relationships with him. In general, we act politely in order to show our wishes to start a friendly relation with someone, or to maintain it if it is already existing, or to mend it if it is being threatened for some reasons. To maintain the kind of smooth, harmonious interpersonal relationships called for by any human community, politeness serves as a ready means. Politeness can also be regarded as a restraint apart from being a means to an end, some kind of social norm imposed by the conventions of the community of which we are members. Sometimes we feel that we have to be polite in order to show that we are civilized and cultivated to such an extent that we know what to do to live up to the conventionally recognized social standards so that we will not be accused of being rude or ill-mannered. In order to be polite, we have to be tolerant. Under certain circumstances, to meet certain standards, we have to refrain from doing certain things which we would readily do in private. To sum up, politeness can at once be understood as a social phenomenon, a means to achieve good interpersonal relationships, and a norm imposed by social conventions. So it is phenomenal, instrumental and normative by nature. In many ways, politeness is universal. It can be observed as a phenomenon in all cultures; it is resorted to by speakers of different languages as a means to an end and it is recognized as a norm in all societies. Despite its universality the actual manifestations of politeness, the ways to realize

politeness, and the standards of judgment differ in different cultures. Such differences should be traced back to the origin of the notion of politeness in different cultures. As a social phenomenon, the evolution of the concept of politeness finds ready reflection in English language, especially in its lexis. It has arisen and evolved under the changing historical conditions. Synonymous with the word 'politeness' in English is courteous, urbane and civil. The relatedness between politeness on the one hand and court and city on the other hand and court and city on the other is only too clear and such relatedness is mirrored not uniquely in the English language but also in at least another major European language, German. In German which refers to the locus of its genesis is a living reminder of conditions which gave rise to it, and the German word can hardly be uttered without invoking those conditions. A second term referring to politeness in German that is used alongside was urbanity. This one was taken from Latin. The particular 'urbs' (city) it referred to was Rome, which was the unique image of and pattern for the city in the western world. (Ehlich, 1992) The apparent lexical relatedness between politeness and court and city has been confirmed by the research findings of some scholars. In some particular phase in history the behavior of the townsfolk was considered as polite, and in some other the behavior of those in the court. To sum up, in the English-speaking culture and the Western world in general, politeness has been closely related to the behavior typical of a certain social location and a certain social group. To be polite, means to live up to a set of conventionalized norms of behavior.

So polite behavior in one country, however, may be impolite in another part of the world. People need to understand the cultural differences in politeness so that they do not cause embarrassment. For instance, when people meet, they often shake hands. How long should a handshake be? Should we hold the other person's hand gently or firmly? In the United States, people prefer to shake hands firmly for a few seconds. In some Middle Eastern countries, people hold the person's hand gently for a longer time. Handshaking varies around the world. When greeting Asians for the first time, it is a good general rule not to initiate the handshake.

You may be forcing physical contact that the other person finds uncomfortable. Many Asians, particularly the Japanese, have learned to accept the handshake when dealing with Westerners. Since the bow is the customary greeting in Japan, a slight bow of the head when responding to proffered handshake greeting is appropriate. Most Latins are more accustomed to physical contact. Even people who know each other only slightly may embrace as a greeting. As for the Middle East, Muslims and Orthodox Jews avoid body contact with the opposite sex, but people of the same sex commonly hug when greeting each other. When shaking hands, men should be careful not to pull their hands away too quickly. In Mexico, when meeting others, women should initiate handshakes with men, but all people should avoid making too much eye contact; that can be seen as aggressive and belligerent behavior. Don't be offended if a Korean woman merely nods instead of offering her hand to shake, and don't extend yours to her. People from France, Spain, Italy and Portugal greet friends by kissing on both cheeks.

What about eye contact? In some countries you show respect when you look someone directly in the eye. In other parts of world, to look someone directly is rude. In many cultures, avoiding eye contact is a sign of respect. This can lead to misunderstandings. For example, there have been many cases of customers in the United States deciding they are being treated disrespectfully by Korean shopkeepers who would not look them in the eye.

Smile is the near-universal gesture of friendliness, and in America, its meaning is usually clear. In other cultures, the smile may be sending other signals. In some Latin cultures, for example, the smile may be used to say "Excuse me", or "Please". If a person from another culture does not return your greeting smile, it doesn't indicate hostility or bad manners. In some Asian cultures, smiling is a gesture reserved for informal occasions, and smiling while being formally introduced would be considered disrespectful.

There are also culture differences in the way people use personal space. When two people are talking, should they stand close together or far apart? Exactly how close should they stand? In North America, for instance, people usually stand

about an arm's length apart during conversation. However, in some countries in the Middle East and Latin America, people stand closer. It can be awkward if one person likes to stand close and the other person likes to stand farther apart.

Around the world cultures have different ideas about giving gifts. In the United States, if someone gives you a gift, you should open it while they are with you. That way they can see how happy you are to receive it. In China, you should open a gift after the person is gone.

Another cultural differences is time.

If someone invites you to dinner at their house at 6 p.m., what time should you get there? Should you arrive early, late, or exactly on time? In Argentina, polite dinner guests usually come 30 to 60 minutes after the time of the invitation.

#### Conclusion

From the aforementioned politeness norms, it can be seen that politeness is culture-dependent. What is polite to one culture might be embarrassing or upsetting to others. Norms of politeness vary across cultures. **Politeness** norm assumes that everyone wants to save face. Politeness is not expressed through language only but also through other semiotic resources.

Politeness appears on the continuum of negative face - the desire to avoid imposition and positive face - the desire to be appreciated. need for inclusion and social acceptance to continue to communicate. Positive politeness is used to emphasize goodwill and helps preserve the other person's positive face. Such people seek to establish a positive relationship with others. They

respect others' need to be liked and understood. Negative politeness is non-intrusive, respectful behavior that helps preserve negative face.

As explained above, the speech group employs both positive and negative politeness norms. There is a slight inclination to positive politeness, but a great deal of negative strategies is also used. Therefore, the culture cannot be said a positive or negative politeness but both.

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